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THE LATTER-DAY SAINTS'  
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*"No man can be disrespectful of Deity and have in his heart the proper attitude toward the creations of Deity. A man who properly understands his relationship to God and the endowments which he has received from the Creator, will be filled with reverence and thanksgiving. After all, reverence is an attitude which shows itself in a deferential behaviour."*—STEPHEN L. RICHARDS.

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CAN MAN KNOW GOD?

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

IT IS fair to assume, and I, therefore, take it for granted, that most of those who participate in this service, whether by personal presence here or by listening afar, are imbued with the religious spirit. We have good reason to be grateful for the establishment of a weekly day of rest, upon which we have opportunity to contemplate and meditate upon affairs of spiritual import, for we have so much to do with temporal things during the week, that such change as this must be welcome and of wholesome effect, physically, mentally and spiritually.

That we may the better so attain, let us put aside the hindrances of bias and prejudice, if we have harboured such—for these all too commonly influence and control our thoughts. In sympathetic accord and with open mind, come, let us reason together.

Religion has to do with man in his entirety and with his relation to God. Man is a dual being, consisting of body and spirit. A religious system dealing with but one of these entities is incomplete and unsatisfying. A religion that deals only with the prospects of eternity is neglectful of many of the greatest duties in present life. Any so-called religious system that shall deal only with temporalities or even mostly with the affairs of every day life and ignore what is to follow, is likewise insufficient.

A great thought, one among many, has been given us through revelation in the current dispensation, and this has become an epigram in Latter-day Saint theology, scripture and literature. It has been affirmed, declared and most solemnly set forth that:

The Glory of God is Intelligence.

Furthermore has it been made known unto us :

That a man cannot be saved in ignorance.

Yet again :

Man is saved no faster than he acquires knowledge.

We read of a condition hereafter, in which the spirits of mankind, disembodied spirits and later re-embodied spirits, following the resurrection will be graded, not as here, according to what they have in the way of externals, but strictly according to what they are. Intelligence will be the standard by which the spirits are graded, and they will take their place according to their education. Only educated spirits will reach the highest places there; but I pray you think carefully of what is meant and of what we think under the term education in this sense. I refer not to college courses nor university degrees, but to intelligence that is divine, such as gives power, capability, efficiency and authority. According to that shall we be placed in the hereafter, and we shall find our place among those of our kind, those with whom we feel most at home.

An illiterate individual here feels himself to be out of place if he is brought into the immediate company of the literate, the learned, the educated. He knows not what to say or do. He is not at home. And so with that truer education, with eternal intelligence—those who possess it not will be out of place if they be put with those who have acquired it through diligence and obedience here.

#### ETERNAL LIFE DEPENDENT ON KNOWLEDGE

Not all knowledge is of equal worth. Some may be of present and passing importance, some more enduring, more stable, but knowledge in and of itself is of little value unless it finds application, and applied knowledge has been distinctively called wisdom. Though one term may be substituted for the other without violence if we make clear what thought is in our minds, nevertheless, wisdom is greater than knowledge. It has been said of some who exhibit in their lives the higher traits of character, that to know such a man is a liberal education. What shall be said, then, of one who has learned to know God? A knowledge of God constitutes the highest type of intelligence. Is it not so affirmed in that solemn high priestly prayer on the night of the betrayal? The Master said :

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Bear in mind, I pray you, the distinction between knowing this, that or the other, and merely knowing something about it. The same caution should be taken when we speak of knowing people or merely knowing about them. I was accosted not long ago by one who said: "I would like to know from you something about So-and-So." I said: "I do not know him." "You do not know him? Why, I have seen you with him on the street and elsewhere." "Oh, yes, I am acquainted with him, but I really do not know the man. I have never been able to get into his heart or really to get into his thoughts. I do not know what kind of thoughts he thinks. I do not know what kind of ambition fires his soul, if any. I know considerable about that man, but I do not know him. Why do you ask?"

"Well, I have some business relations with him, and I want to know what kind of man he is."

"I repeat, I do not know him. I know something about him, and from what I know about him, I am very glad that I have no business relations with him."

It is possible for us to know something about art and yet not understand art in its true spirit. What of the music to which we have listened to-day—pulsing with the spirit of earnestness, giving life and force to harmony and melody—I have enjoyed it as I enjoy good music whenever I hear it, and yet I must confess myself ignorant of music. I do not know it. I can not enjoy it as some do. It is only the true musician who knows music. I look upon a painting, landscape or portrait, and I can realize that it is well done, approaching masterly execution perhaps, but I do not understand enough of that phase of art to enjoy it to the full. I am not an artist. I can admire a piece of statuary, can gather inspiration from it, and yet I am not a sculptor and do not know the art.

#### HIGHER THINKERS SOMETIMES LONESOME

Now, the musician, the painter or the sculptor, each one knowing his work, is filled with a desire to make that known to others. Oh, how happy he is if someone will listen to his explanation, if he can find a kindred soul to whom he can talk and demonstrate the sublimity of his art. And so it is with men in their thoughts. There are some who walk at the greater heights and think thoughts in which few can share. How happy is such a one if he finds a friend who can understand in part what he feels, what he knows!

Some of those high thinkers are very lonesome. They are looked upon askance by their fellows who can not enter their world of thought.

But if we can think in any degree the thoughts of Deity, by that means we advance in intelligence and become different from what we have been, not because of external possessions, but be-

cause of our intrinsic nature, having been purified, elevated, glorified.

It has long been taught that God is an infinite Being and that we of finite minds can not comprehend Him. True, the finite cannot comprehend the infinite fully, but the finite mind can learn something of the infinite. We can not only learn something about God, but we can come to know Him in some degree.

Call to mind the words of the Master, describing a scene yet to come beyond the veil, when the spirits who have tabernacled in bodies on earth shall come before Him for judgment and to some He shall say: "Depart, I know ye not."

"Why, Lord, You visited our town, we listened to Your preaching, and more than that, we preached also in Your name and we did many things in Your name."

"And He shall say again: "Depart, I know not whence ye are."

What did He mean in our language, in the vernacular of the day? This: "You claim acquaintance with Me? You have never drawn near Me, you do not know Me, and in that sense I know only those who know Me. You had every opportunity to learn of Me by precept and by work, and yet we are strangers." A solemn contemplation, is it not? And yet so many are going through life without a knowledge of God, bereft, therefore, of the very fundamental principles of enduring intelligence.

#### STATUE TO THE UNKNOWN GOD

May I cite to you an instance? Although I take time to read it here, I hope you will read it again in the privacy of your family circles. We find it recorded in the seventeenth chapter of Acts. It relates to that resolute Apostle of old, the missionary Paul. He was waiting for certain brethren to come up with him at the great city of Athens, the pride of Greece. He made observations and preached to those who would listen to him, and we read that while Paul waited for these missionary companions of his at Athens:

. . . his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Try to envisage the scene. Round about on the slopes of Mars' hill were temples many, some dedicated to Jove and others to Juno, to Venus and to Mars and to other pagan deities. In addition to them the Athenians had set up an altar, not a whole temple, and had inscribed that altar with the strange words: "To the Unknown God." We should do them credit. They acknowledged the fact that there was a God beyond all those deities represented by their many temples, and that they knew Him not—that with all their shrines they had omitted the greatest and most important of all.

#### ARAB'S NINETY-NINE NAMES FOR ALLAH

In that connection I call to mind that the Arabs, according to legend and tradition, have given definite names to Allah. Ninety-nine names they have for Him. If they pray to Him for food, they address Him by a title meaning the Provider. If they seek relief from disease and affliction, they call Him by a name meaning the Healer. If they supplicate for defense against their foes, they call Him the Protector. And so through a list of ninety-nine titles. Strange, is it not, that they have stopped short, one short, of the complete hundred? Upon inquiring of scholars as to the meaning of this, I was told that the missing name has not yet been revealed. That, the Arabs say, is the true name of Allah, the name of God, by which He is known to Himself and those nearest Him, and when that name is revealed, everyone to whom it is given and who shall have the right to use it, shall be endowed with all power.

So the Athenians had stopped short, notwithstanding their many deities and their multifarious shrines; they acknowledged the fact by that inscription in stone: "To the Unknown God." Paul, always ready to seize upon a present occasion, took that inscription as his text: I declare unto you a God who needs not these pillars of marble and granite, not one who is to be fed with

the fruits of men's hands as though He needed anything, but the Creator of all, Him proclaim I unto you. Listen, ye Athenians, He is the God of life. Your own poets have said so: "For we are also his offspring." They have thus written and yet ye believe it not. Oh, come and know Him.

Latter-day Saints, is there perchance a shrine in any one of your homes inscribed "To the Unknown God?" Too many of us know Him not and are content to know just a little about Him. One of the characteristics of this restored Gospel of Jesus Christ preached anew in the earth in this the last dispensation, is that it puts men in the way of knowing God for themselves, not depending upon what others say about Him, upon what scholars have written about Him, upon what prophets have predicted concerning Him, and His ways; but we may come near enough unto Him to know Him if we will, and that knowledge gives us power, for: This is life eternal, to know thee, the only true God and Jesus Christ whom thou hast sent.

Have you ever pondered over the meaning of that expression, "life eternal?" Not merely a continuation of existence, because every human soul is eternal as to duration. The spirit will not die, but shall continue living, knowing and understanding beyond the grave. Eternal life means existence with progression, with advancement, with an ever-increasing ability to gather knowledge, to apply it with the blessings of eternal increase. That is eternal life. That is eternal life as distinguished from a mere deathless existence, and we cannot attain that boon, eternal life, except as we know God, the Giver.

#### POSSIBLE TO KNOW GOD AT LEAST IN PART

But some say that they can not understand Him. In His fullness, no. The mind of man can not grasp the ideal of the glory, the power, the dominion of the Eternal One; but to know Him in part and to learn something of His work, will give us an intelligence that otherwise is utterly unattainable. This has been made known to us in modern scriptures, as well as in ancient writ.

The Lord revealed to Abraham of old that the spirits of men before their embodiment were called intelligences and they were organized before the world was; and then the Lord said:

I am the Lord thy God, I am more intelligent than they all. . . . I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have ever seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

The glory of God is intelligence and the glory of His children is measured by their modicum of intelligence; and that intelligence is indispensable to progression has been made known by revelation in the day in which we live.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. . . . Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also. (Doc. and Cov. 93: 28-30.)

If intelligence could be created it could be destroyed, necessarily so. As intelligence is eternal, man is wise as he gathers this intelligence and makes it his own, and only as he becomes himself thus intelligent, can he be saved in the higher degrees of salvation leading to exaltation in the kingdom of God.

#### ASSOCIATED WITH OUR KIND IN THE HEREAFTER

I remarked that we shall find ourselves in the hereafter associating with our kind, with those with whom we feel most at home. Is that not rational, reasonable and inevitable? Certain laws are given us here upon the earth, by compliance with which we gain intelligence and become fitted for association with the intelligences with whom we shall associate after the change which we call death. Of the gradations on the other side three main divisions have been made known to us. In ascending order, the Telestial, the Terrestrial and the Celestial; and the Lord has set forth the fact, which you will find recorded in the eighty-eighth section of the Doctrine and Covenants, that according to the law we obey we will be fitted for place amongst the intelligences:

He who is not able to abide the law of a celestial kingdom can not abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

The term "glory" as here applied means power, capacity, ability, authority and never-ending progress. This is the promised privilege or right of the sons and daughters of God who have been placed here upon this earth to prepare themselves for those glories beyond.

What is the span of a single life, the three score years and ten, or occasionally a century, compared with the duration of time backward, without a beginning, and forward, without an end? If this life of ours, this earth-life, be anything more than the ephemeral existence of a day in comparison, it must have relation to the life that was led before we were born in the flesh and to our existence beyond the change of death. We did live before we were born, you and I and every spirit that has come to earth, and we shall live beyond death, you and I, for we are eternal, the children of eternal parents, begotten and born in the spirit before we were born into these tabernacles or bodies of earth in this life to which we are assigned, and there is no chance about it.

*(Continued on page 522)*

THURSDAY, AUGUST 18, 1932

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EDITORIAL

PROHIBITORY TARIFF AGAINST RELIGION

IN an interesting article in a recent issue of the *Methodist Times*, written by J. Eaton Feasey, we read the following :

We all believe in sending Christian missionaries from Britain to other lands ; but do we also believe in other lands sending missionaries of other religions to Britain? A lady, a deaconess of a Congregational Church, and a worker for the L. M. S., told me the other day that she thought it was dreadful that certain non-Christians were allowed to go up and down England teaching their religion. "It ought not to be allowed," she said.

I was going by train to my appointment one Sunday morning when a young man entered and sat in the opposite corner. Immediately, he took out a Bible and began to read. I thought he was a Primitive Methodist local preacher, and said so. I was wrong. He was a missionary of the "Mormons," the Church of Jesus Christ of Latter-day Saints. He told me how numbers of them came from Utah as missionaries here, and how they work. There were forty of these young men playing football together in a Sheffield Park not long ago. But many people resent their presence. Indeed, I have heard a Wesleyan chairman of the district say he wished he could put a very heavy tariff on all who came here "with fancy religions to push." But these "Mormons" are Christians (of a sort). Should we like a prohibitory tariff enforced against the landing of Methodist missionaries in, say, Ceylon? Christianity is a missionary religion!

This writer then discourses upon the number of converts being made in Britain by one of these foreign religions, which this "deaconess" dubs as non-Christian, and adds :

What is the moral of all this? Does it not point to the need of a generation of Christians who know what they believe, and why they believe it, and who can give a convincing account of it all to the unbeliever? Is it not a fact that there is very little statement of Christian doctrine, let alone explanation and justification? Where shall a young man go to hear it expounded? Is there not, indeed, a tendency, even among Church members to sneer at doctrine and doctrinal teaching? And as for attacking "fancy religions" and false teaching—that is esteemed bad form.

One wonders whether the Acts of the Apostles is now read, with its vigorous accounts of how Christian preachers went everywhere disputing, reasoning, persuading, attacking, teaching, challenging. What has become of Christian explosiveness? It may be that the missionary enterprise of the "Mormons" may presently rouse us to action. We shall not achieve much by merely singing about "Christian Soldiers marching as to war!"



Obviously, the writer of the foregoing article not only resents, and very properly, the narrow-minded attitude of some professed Christians against what they term "fancy religions," and yet at the same time frankly confesses the lack of vitality among the membership of modern Christendom. He surely is not in accord with the position taken by either the "deaconess of the Congregational Church" or the "Wesleyan chairman," whose attitudes of religious intolerance and bigotry impelled him to attack this "tendency among Christian members to sneer at doctrine and doctrinal teaching." The "Mormon" missionary encounters this same bigotry in his attempts to reach the people with the Gospel message. They want to know of the Elder why he comes to Britain in an effort to secure converts, and in some instances these people have not hesitated to tell him to go back to the country he came from. It is interesting to note that the Saviour, Himself, met with a similar attitude when the people declared, "We are Abraham's seed," and "have Abraham to our father." They deemed it presumptuous in the extreme for Him to attempt to disturb them in their self-complacency.

Significantly enough, Mr. Feasey remarks that perhaps the "enterprise of the 'Mormons' may presently arouse us to action." In other words, he recognizes the zeal and energy demonstrated by Latter-day Saints in their proselyting methods as compared with adherents of other faiths, this being manifest, of course, as the natural result of a "pulsing" philosophy.

Undoubtedly, the chance meeting on a train with one of our humble Elders must have impressed Mr. Feasey a great deal. It was probably a revelation to him to learn that the "Mormon" missionaries receive no salary for their labours, and that they pay their own expenses in travelling to their field of religious activity, and even support themselves all the time they are away from home. Such a system has no equal in the world, and it is little wonder that people are first surprised and then incited to honest admiration when they fully understand it. When such people do open their hearts and listen to the truth as declared by the "Mormon" missionary, in an honest desire to learn the truth, they find in it a "well of water springing up into everlasting life," in contradistinction to the "broken cistern" of religions, "that can hold no water," in which they have been taught.

Well-informed and intelligent individuals the world over are awakening to the fact that the attacks made on the Church of Jesus Christ of Latter-day Saints are false and unfounded, and that within its veins flow the red-blooded corpuscles of eternal life. Every member of the Church should strive to faithfully play his part in furthering this new attitude, by living an exemplary life and delighting in telling others of the Gospel truths.

More may yet come of the interview that this Elder, who was faithfully playing his part, had with his fellow-passenger one

Sunday morning on the train. At least it occasioned an article which, having found its way into the columns of an established religious publication, and written by one who undoubtedly enjoys their confidence, cannot help but have its effect in at least some of the many thousands of homes in which it circulates.

There is a lesson in this incident for every missionary, and that is to be always zealous in the work of the Master. Conversations of a friendly nature on a train, as well as elsewhere, coupled with the department of the Elder, invariably bring results.—JAMES H. WALLIS.

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### CAN MAN KNOW GOD?

*(Concluded from page 519)*

Mortality is a training period. It has been called a probationary time in which man shall learn by experience that he may garner greater wealth of intelligence, and thus become a greater being, a higher intelligence than he otherwise could possibly be. If man is progressing steadily, unceasingly, what will he not become in the course of eternity?

He who regards this life as of small moment, of but temporary importance, because of its littleness as compared with the vastness of pre-existence and of future existence, is in error; he deceives himself. This life is of the utmost import to the soul in its course of progression—by analogy, as important as the few years spent in college and university are to the man preparing himself for a higher efficiency in mortal life. The time is short compared with the life that man may live afterward, and yet those few years are of such importance that they may influence and determine the entire life that follows. Even so is it with this mortal life as compared with the life to come, for this is a school, and you and I are students here, away from home. Hither have we come for training that was not obtainable in that unembodied pre-existent state, and reports of our progress are being made from time to time to the parents who sent us here, who have provided our board and lodging and tuition. By and by, we go back individually to report. What kind of story will we have to tell? What increase of knowledge, of worth, and what growth in intelligence will we have to show? This life is a definite stage in the course of the soul's progression, all important, the effects to be lasting through eternity; and from this we are graduated in course. The time is not equal for all, as you know, and the graduation comes not to all of us at a certain season only, for individual instruction, rather than class training, is characteristic of the university of mortality. Such is the plan of the great Principal of this school.

I trust that our minds may dwell at times upon these and other solemnities of eternity, and that we may be the better for the

contemplation, and that we may manifest who we are, sons and daughters of Deity, becoming as nearly as we can, like unto our eternal parents. That we may, I humbly pray in the name of our elder Brother, Jesus Christ. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, July 10th, 1932.)

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## PRIESTHOOD AND RELIEF SOCIETY

*First Week.* Priesthood and Relief Society meet conjointly for opening exercises. Preliminary programme under the direction of the Priesthood. *Separation* into class work. The Priesthood will spend the evening discussing the conditions and needs of the branch, making assignments and giving reports. The Relief Society has no set study course to follow, and may, if they so desire, spend the evening sewing in preparation for the big Art Bazaar next fall, or in reviewing the lessons from any one of the last three manuals.

*Second Week.* The Relief Society will meet independently of the Priesthood, and after the opening exercises and preliminary programme may, if they so desire, spend the evening sewing, in preparation for the Art Bazaar, or in reviewing the lessons from any one of the last three manuals, or in an outdoor or indoor social. The activity of this meeting is optional.

*Third Week.* Same as Second Week.

*Fourth Week.* Same as Second Week.

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## BRANCH MEETING

LESSON TEXT: *Abbreviated Lessons in Church History.*

*First Week.* Opening Exercises. Preliminary programme. Report of scientific progress; dramatic reading. Lesson No. 8, pp. 22-25 in the text. "The Succession of the Twelve Apostles—Preparation to Leave Nauvoo," "The Exodus from Nauvoo," "The Mormon Battalion," "The Pioneers." Related material found in *Essentials in Church History*, pp. 367-451.

*Second Week.* Opening Exercises. Outdoor Social. It is suggested that all gather at a nearby park or recreational ground for an evening of spirited play and games. Helps will be sent out for an enjoyable evening in the *Summer Recreational Bulletin*.

*Third Week.* Opening Exercises. Preliminary programme. Piano or organ solo, or duet; monologue or dialogue. Lesson No. 9, pp. 25-29 in the text. "The Land of Promise," "Organization of the Presidency—Church Activities," "Church Activities—Continued," "The Utah War." Related material found in *Essentials in Church History*, pp. 451-511.

*Fourth Week.* Opening Exercises. (No preliminary programme.) Lesson No. 10, pp. 29-32 in the text. "The Mountain

Meadows Massacre," "The Army in Utah," "A Period of Strife and Bitterness," "The Mission of Governor Shaffer and Judge McKean," "Church Colonization and Progress." Conclude the evening with some spirited community singing.

*Fifth Week.* If a meeting is held on this night, we suggest the time be spent in reviewing and summarizing the material covered during this course.

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## SUNDAY SCHOOL

### SACRAMENT GEM FOR SEPTEMBER

WHILE of this broken bread, we humbly eat,  
Our thoughts to Thee are led, in rev'rence sweet,  
As to our lips the cup we gently press,  
Our hearts are lifted up, Thy name to bless.

The Concert Recitation should be recited by the Gospel Doctrine Department before the School on the first and third Sundays, and by the New Testament Department on the second and fourth Sundays.

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### GOSPEL DOCTRINE DEPARTMENT

*September 4.* Concert Recitation. (Doc. and Cov., Section 130:20, 21): "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." Open Sunday. This will be an opportune period to catch up on back lessons or to have a general discussion.

*September 11.* Lesson 29. "The Omnipotence of God." The notion was widely entertained in early Christian times that two sets of laws are existent, namely, one set by which Deity operates, called supernatural, and one set by which nature operates, called natural. The "Mormon" Church does not accept this idea, but, to the contrary, insists that all laws are God's laws, spiritual, moral and physical. This attitude makes of God a truly omnipotent being, and dispels any possibility of conflict between nature and religion.

*September 18.* Lesson 30. "Man as a Partner With God." The opinion is widely extant among sectarian Christian people that salvation is a free gift of God more or less independent of the recipient's earthly deeds. This, of course, is a mistake; God gives His rewards to those who are worthy of them. Moreover, man is an actual child of God, and, therefore, is a co-partner with Him. Deity has vouchsafed to His children the right of self-determination, and expects them to develop it to the full. Individual achievement is, therefore, highly commendable in the sight of God. Indeed, it is the only means known by which man can go

forward toward eventual perfection. Deity not only expects His children to progress, but is offering every assistance possible for them to do so.

*September 27.* Written Review. Select questions from *The Instructors* of June, July and August.

#### NEW TESTAMENT "A" DEPARTMENT

*September 4.* Concert Recitation. (Luke 6:37.) "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." This Sunday is left open to make provision for any lessons missed in the third quarter. If no lessons have been missed, a general review may be had in preparation for the quarterly review to be held September 25th.

*September 11.* Lesson 27. "Jesus' Concern for the Wayward." Texts: Luke 15; Weed's *A Life of Christ for the Young*, Chapters 48-49. Objective: To teach that the Gospel of Jesus Christ is not only for the salvation of those already righteous, but is to bring into the fold those who have not yet accepted its teaching.

*September 18.* Lesson 28. "The Raising of Lazarns." Texts: John 11:1-46; Weed's *A Life of Christ for the Young*, Chapter 51. Objective: To teach that Jesus has power over all the elements and all natural conditions, and that He is ever ready to use this power in behalf of those who have faith in Him and His mission.

*September 25.* Oral or written review for the Third Quarter. (Suitable questions will be found in *The Instructor* for July, page 404. You will also find an answer key on the same page.)

#### PRIMARY DEPARTMENT

*September 4.* A picture lesson.

*September 11.* Lesson 28. "The Call of Joshua." Text: Numbers 27:12-53; Deuteronomy, Chapters 1-11 and 29-34. Objective: The Lord guides and blesses His people when they are willing to obey His commandments.

*September 18.* Lesson 29. "Crossing the Jordan." Texts: Joshua, Chapters 1, 2, 3, 4. Objective: The Lord guides and blesses His people when they are willing to obey His commandments.

*September 25.* Lesson 30. "The Fall of Jericho." Text: Joshua 5, 6. Objective: The Lord guides and blesses His people when they are willing to obey His commandments.

*The Instructor.*

It is suggested that the two and one-half minute talks be based on the following topics: "Our Concern for the Wayward," (Luke Chapter 15.) and "Contribution of 'Mormonism' Towards World Peace."

For singing practice during September, the following songs are suggested: "God of My Fathers! Friend of Humankind!" and "O Stop and Tell Me, Red Man."—J. B. B.

## CHURCH WIDE NEWS

THE eighty-eighth anniversary of the martyrdom of the Prophet Joseph Smith and his brother Hyrum, was commemorated June 27th, with services in the Capitol Hill ward chapel, Salt Lake City, under the auspices of the Salt Lake Stake.

A MONUMENT was erected June 25th, in San Bernardino, California, in honour of two early day Church leaders, Amasa M. Lyman and Charles C. Rich. These two men, together with a band of "Mormon" pioneers, founded San Bernardino in 1851. Elder Richard R. Lyman delivered the principal address at the dedicatory exercises.

DESCENDANTS of Orson, Parley P., William, Anson and Nelson Pratt, five brothers who played an important part in early Church history, met in the Twentieth ward chapel at the annual Pratt reunion, July 21st. On this date in 1847, Orson Pratt, pioneer scout, entered the Salt Lake Valley in advance of the main body of pioneers.

UNDER the direction of Apostle George Albert Smith of the Utah Trails and Landmarks Association, a granite shaft was unveiled at the spot on the Platte River, Wyoming, where the "Mormon" ferry was established in 1847. A small leather skiff carried by President Brigham Young's company was used to convey the pioneers across this stream.

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## FROM THE MISSION FIELD

**Transfers:** On July 23rd, Elder Osborne M. Vance was transferred from the Nottingham to the Welsh District, and Elder Tracy Taylor Cannon from the Norwich to the Welsh District.

**Appointments:** On July 29th, Elder Rulon D. Newell was appointed Secretary of the British Mission, succeeding Elder Rulon T. Jeffs, and Elder W. Lamar Phillips was appointed Assistant Secretary in the place of Elder Newell. July 30th, the following appointments were made: Elder Elwood Corry of the Birmingham District, as president of the Birmingham District; Elder Clarence R. Ellsworth of the Welsh District, as president of the Liverpool District; Elder Leonard N. Giles of the Hull District, as president of the Scottish District. On July 27th, Elder Cyril A. Linford of the Newcastle District was appointed president of the Sheffield District.

**Releases and Departures:** The following missionaries have been honourably released from their labours in the British Mission to return to their respective homes in the United States: Elder Dix W. Price of the Sheffield and president of the Nottingham and London Districts, released August 6th, and Elder LeGrand G. Sharp of the Manchester and Scottish Districts, released July 30th, are sailing aboard the *Man-*

*hattan*, August 25th. Elder Ronald L. Wilson of the Ulster and president of the Birmingham Districts, and Elder Rock M. Kirkham of the Portsmouth and president of the Liverpool Districts, were released July 30th, and sailed aboard the *President Harding*, August 18th. Elder Clarence A. England of the Newcastle, Sheffield and Norwich Districts, released July 30th, is sailing aboard the *Leviathan*, September 10th.

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**Doings in the Districts:** *Leeds*—Elder A. Lee Brown was honoured by a farewell party held in the Bradford Branch hall, July 15th. An appreciative group of members and friends arranged a splendid social as a fitting testimonial to his missionary labours.

Three persons were baptized by President Frank J. Mozley and Elder Jodie J. Smith, at a service held in the Shipley Baths, July 23rd. Confirmation took place later in the Bradford Branch hall, at the hands of President Frank J. Mozley, Elders Jodie J. Smith and Raphael C. Palfreyman.

A group of saints, primarily of Leeds Branch, held an outing at Otley, Yorkshire, Bank Holiday, August 1st. The morning and afternoon were spent in playing games, after which all participated in a hike over the moors.

*Nottingham*—An enthusiastic and successful climax to the big Nottingham District Competition occurred July 23rd. Activities were commenced at 2:45 in the afternoon and were concluded the same evening with a sumptuous banquet in the Hucknall Branch hall. Auxiliary supervisor H. Randell Walker then announced Nottingham Branch as contest winners and they were presented with a dozen Deseret Song Books. Mansfield and Eastwood Branches were awarded second and third places respectively, and each received an appropriate prize.

*Sheffield*—Doncaster Branch Sunday School presented a very successful social and concert, July 9th. Many members and friends expressed their appreciation of the well-arranged programme. A small amount of money was collected which will be used in sponsoring an outing for the Sunday School children.

A trip to Whitley Bay featured the annual outing of the Rawmarsh Branch, July 14th. The twenty-one occupants of the large bus enjoyed a ride through the beautiful and quaint Yorkshire country-side.

Swimming, boating, games and refreshments marked the Barnsley Branch outing, July 16th. Woolsey Dam, near Wakefield, Yorkshire, formed a delightful setting for the varied events of the day.

Forty-six mothers and daughters enjoyed an outing July 23rd, conducted at Graves Park by the Gleaner Girls of the Sheffield Branch. Each girl undertook to provide the food, entertainment and travelling expenses for one mother. In the afternoon an interesting programme of songs, recitations and speeches, was dedicated to "Mother." After which a strictly "Word of Wisdom" luncheon was served and the remainder of the day spent in sight-seeing and games.

*Welsh*—Elders Marion J. Olsen and Vern R. Butcher baptized three candidates July 23rd, at Cefn Coed, near Merthyr Tydfil. They were later confirmed by President Donald K. Ipson, Elders Frank R. Miller and Marion J. Olsen.

## A MISSIONARY'S THOUGHTS OF MOTHER

THOUGH we are far apart, dear,  
And seas between us roll,  
I often feel that you are near,  
To help me reach the goal ;

For when my work is ended,  
And I come back to you,  
May you then feel rewarded  
For all you've had to do.

In dreams I often see you smile,  
And hear your loving voice,  
It helps me travel many a mile,  
And makes my heart rejoice ;

And I want to come back worthy  
Of all your trust in me.  
And though I love my work—  
How happy I shall be—

When once again I hold you  
And kiss your dear, sweet face.  
Oh ! Mother dear, that thought alone  
Can all my cares erase.

NORA HOLINRAKE, Burnley Branch

### DEATHS

**DUCKET**—At the home of his parents, on July 28th, funeral services were conducted by President Frank J. Mozley for Harry Ducket, aged 20, a young investigator of Bradford, who died July 23rd. Elder Jodie J. Smith dedicated the grave. Interment was at the School Moore Cemetery, Bradford.

**JONES**—Sister Mary Elizabeth Jones, of Pantglass Mill, near Abergavenny, Wales, passed away July 22nd. Death was due to cancer. Funeral services were held July 25th, under the direction of President Donald K. Ipson.

**WILSON**—Brother Bernard S. Wilson of the Mansfield branch, Nottingham District, died of cancer, July 6th. A very beautiful funeral service was rendered at the Cemetery chapel, Mansfield, July 8th, under the direction of President Marlow V. Wootton. Brother Wilson has been an exceptionally faithful Church worker and demonstrated great patience during his prolonged illness.

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